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A Monthly Masonic Magazine

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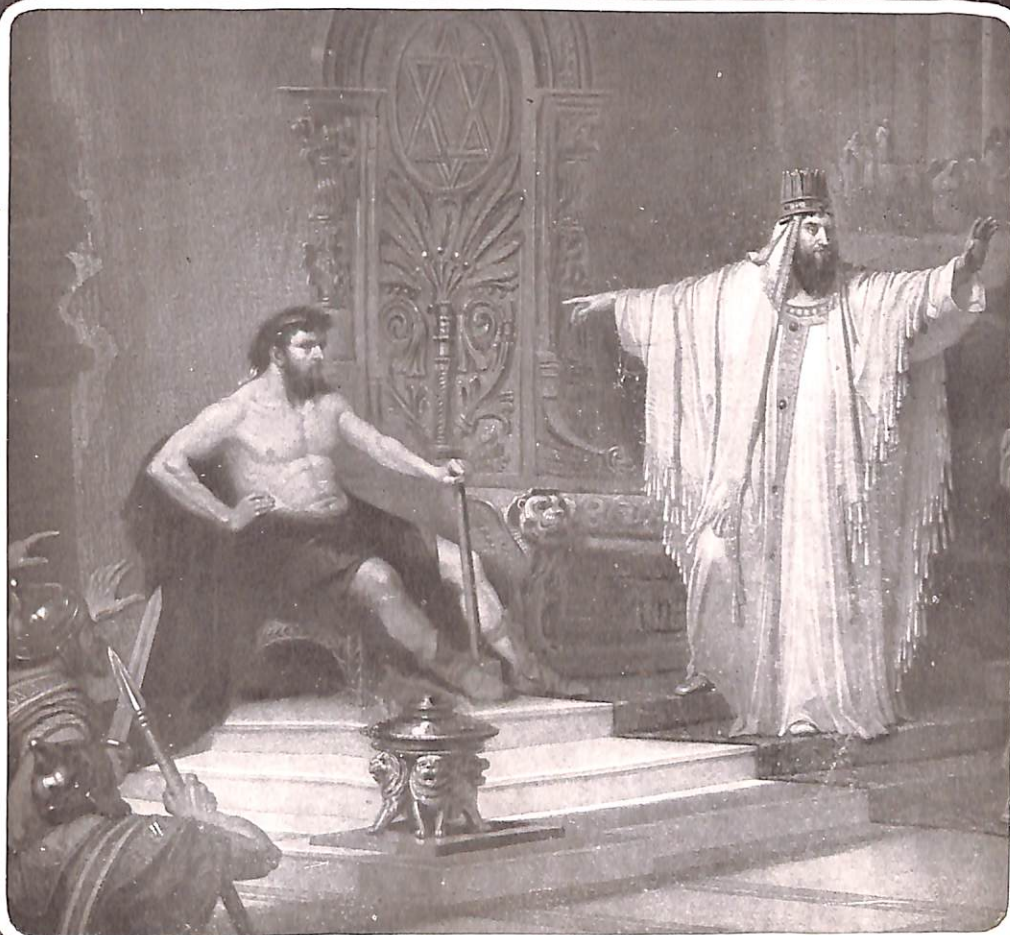
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New England Craftsman

Published in the Interests of Freemasonry

OCTOBER, 1917



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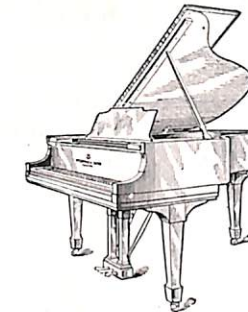
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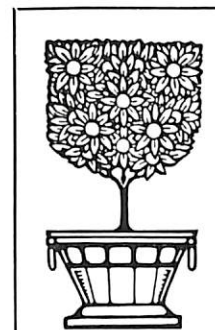
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. XIII October, 1917 No. 1

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New England Craftsman

A MONTHLY MASONIC MAGAZINE

Vol. 13

OCTOBER, 191

No. 1

An Announcement

of importance to readers of the New England Craftsman and all Freemasons throughout New England will appear in the November issue. Be sure and read it.

Craftsman Comments

MASONIC UNITY

Harmony among members of a Masonic lodge is its most desirable asset. It means unity of purpose and strength to accomplish. It means that members are seeking the good of the whole rather than gratification of personal ambition or the exploit of individual methods at the expense of lodge unity. A lodge in which there is no discord is a haven of rest,—it is an inspiration of good fellowship—its members grow large in faith in human uplift—large in hope of man's ultimate victory over selfishness—large in charity for all who are striving to overcome the personal obstacle to moral progress. An ideal lodge is like a household where each member

of the family desires the comfort and prosperity of the whole and is willing to promote that end by personal effort. This spirit is more easily awakened in a small lodge but is not beyond the reach of the large lodge. The small lodge has the advantage of intimate acquaintances of its members—there is a feeling of comradeship,—of mutual interest and obligation that is not so easily developed in a large lodge in which the success of the prosperous members and the discouragement and needs of the unfortunate are liable to be unknown.

But our purpose at this time is not to compare the merits of the large lodge with those of the small lodge for both extremes are bound to exist

as there is no law regulating the matter. The subject we desire to emphasize is the value of good fellowship and brotherly interest among lodge members.

In the early days of Freemasonry in New England, this feature was the foremost attraction and in accordance with the fashion of the times was undoubtedly encouraged by an indulgence in convivial habits that would not be approved at the present day. There was, however, a strong tie of friendship and mutual interest that protected and encouraged the growth of the institution. It was the spirit of comradeship and mutual interest that preserved the institution during the days of political anti-masonry. While many were disloyal and others discouraged by persecution, there was a noble minority, small in number but strong in faith in the value of Freemasonry, that enabled it to withstand opposition and to win a victory beyond the highest expectation of those engaged in its defense.

Freemasonry needs the same backing today. We have grown into a great institution. Our membership is measured by thousands instead of by scores as in the early days. Our charities are reckoned by figures that would have once financed our country, yet we still need at the foundation, as the strongest feature of our great institution, a spirit of brotherhood especially in its relation to the members of one's own particular lodge. If this spirit is nurtured and Masonry loved because of its friendships as well as for its principles, there can be no better assurance of its perpetuity and no better testimony of its helpful influence on the world's progress toward the day which we all hope for, however distant it may now seem, when the mantle of peace shall be spread over the entire world and the nations shall dwell in harmony as one great family.

FRATERNAL RELATIONS BETWEEN LODGES

Next in importance to harmony and good fellowship among lodge mem-

bers as a means for promoting lodge comfort and usefulness is the need of cordial relations between adjacent lodges. This can be encouraged in many ways, especially by exchange of visits—by invitations to special functions at which the visiting brethren participate in the exercises, or assist in the work,—notably at anniversaries or installations.

The official visits of district deputy grand masters furnish an excellent opportunity for promoting fraternal relations between lodges. Of course this occasion belongs in an especial sense to the district deputy grand master who represents the Grand Master in his visits to the lodges, yet there is necessarily in the ceremonies of his reception and introduction a considerable prominence given to the brethren who compose his suite, all of whom are presented to the worshipful master and all more or less brought intimately into connection with the brethren of the lodge at the supper which usually precedes or follows the business of the evening. The opportunity for acquaintance on these occasions are of distinct value and have a happy influence in shaping the good will of one for the other. It also creates an interest in the material welfare of the lodges represented; for one can scarcely be a visitor without exchanging ideas or observing some novel feature of ceremony or elaboration of some old method that will attract his attention and suggest adoption or improvement, in his own lodge. The greatest benefit, however, is in broadening the conception of brotherhood and promoting a feeling of unity, for all are simply units of one great family that is working for man's improvement. The feeling of oneness of purpose should be so strong that no friction could be possible in lodge relations. The good of the whole should be the incentive behind every act. This should be the controlling principle when favors are asked,—for example, when requested to release jurisdiction over a candi-

date for Freemasonry who desires to enter a lodge outside of the district in which he resides.

This regulation, an inheritance of the early days when restricted communications between separated towns made investigation of the qualifications of Masonic candidates difficult, is still in force in many jurisdictions, and, however unwise, as long as it is a law, it must be obeyed. Such requests, whether granted or refused, should not ruffle the friendship existing between the lodges. They cannot if unselfishly considered. The request should not be made except for reasonable cause. The lodge of whom the favor is asked should realize that it is their duty to grant the request unless there is a good reason for acting otherwise. Because the man resides in their district, because they are ambitious to increase their membership or because they want his money for their treasury, are not sufficient reasons for refusing release of jurisdiction. The most interested person and the one whose wishes should be first considered is the candidate for Masonic honors. If he has a good reason for his request, not based on a misunderstanding of what he asks, his

request should be granted. It should never happen that a good man is prevented from becoming a Mason because he is not allowed to apply to the lodge that he has set his heart on joining.

It is a gratifying thought that almost universally the officers and members of lodges are doing everything in their power to promote fraternal relations with each other.

This is especially encouraging at the present time when so many of the people of the world are engaged in deadly conflict. It means that love and good will of mankind are not entirely wiped out. The fire is burning low, but in God's good time it will brighten with a new illumination. Hatred will be curbed, selfishness restrained, the energies devoted to destruction will be turned to building anew with a better light to guide and a firmer faith to sustain. The love and good fellowship of Freemasonry must help the world in its upward progress. The more kindly and helpful the relation of Masonic brethren, and Masonic lodges, with each other, the more potent for world regeneration will be the influence of Freemasonry.

OCTOBER,

Like tired lids the leaves drop down,
Earth drowsy grows, and on her breast,
Beneath a blanket red and brown,
The weary year lies down to rest.

Edith Brownell.

The Greed of Office

EVERY Entered Apprentice knows or should know,—for it is taught in the first lessons he receives,—that Masonry is harmony, and every step he takes in his search after light, it is repeated over and over again “that without harmony there is no Masonry.”

Men may meet in lodges, chapters, councils, commanderies or consistories, and may have received all the degrees of all the rites known to Masons; and if there be not amity, peace, concord and brotherly love in such meetings, they are no more Masonic meetings than gatherings of Odd Fellows or Knights of Pythias are Masonic meetings.

A man may have taken the third degree, or the sublime degree of the Royal Arch, or passed through the solemn ceremonies of the Temple; yet he is a Mason only in name, if by his conduct he destroys the harmony of any portion of his brethren, if he disturbs the concord which should prevail in every place where Masons meet as Masons.

The troubles which endanger the Masonic institution are never from without, and never have been. Masonry possesses within itself principles which render attacks from without utterly vain and futile. It cannot be overthrown by the profane; and to-day it laughs at the efforts made, now in one form, and then in another, to destroy its usefulness, as it has laughed at them before and will continue to laugh at them in the centuries to come, if her initiates are faithful to the obligations they have taken.

In the unfaithfulness of Masons, in the conduct of those who wear Masonic clothing, Masonry sees the greatest danger to the security of the Institution.

This unfaithfulness is apparent in one particular more than in any other, and it is in “the greed of of-

“fice.” On this point grand masters have spoken, committees and eminent Masons have written; and yet there is hardly a Masonic body of any age that has not felt the ill effects of this blighting curse. And why is this? Why will good and true Masons permit it? Why will men who love Masonry with a love from their inmost hearts, by their votes and by their sympathy aid in perpetuating this blot on Masonry?

We ask these questions, but cannot answer them; they have ever been a mystery to us; and with every year, as the annual elections occur, we ask them over and over again, with the same result. A brother obtains some minor office and at once aspires to a higher position; at the next election he openly avows himself a candidate for the place, and probably, as it is not considered to be of much importance, he obtains it; encouraged by this, he pushes forward, step by step, from year to year, electioneering for the different positions, setting his friends at work, creating parties in the Body, and ceasing not until he has obtained the highest position. Is he a Mason? No! He has not the first principle of Masonry in him; but by his open and unblushing appeals to Masons, which they have not the firmness to resist, he becomes during the remainder of his life one of the representatives of the Masonic institution!

Is there a year that the case we have described is not seen in some one or more of the Masonic bodies, and is not the final result of the man's success temporary or permanent injury to the body over which he has most wickedly been called to preside? We say wickedly for it is a violation of the fundamental law of Masonry to vote for a man for office who solicits the place.

“All preferment among Masons is grounded upon real worth and personal merit only.” IV. of Old Charges.

It should be a point of honor with every Mason, which he should hold most sacred, never to vote for any brother for any place, no matter how humble, who asks for a vote or expresses his wish to hold the office. His asking for office, is his own statement of his unworthiness to hold office. He is not fit to be a leader, and wears the badge of purity most unworthily.

When Masons refuse their votes to such men, there is little discord or confusion among the Craft; and when they do not, then jealousies, heartburnings and dissensions occur, the work stops, the matter goes forth among the Craft, the good name of the body suffers, and all for what? That a brother who has violated his vows, and found brethren willing from false sympathy to aid him,

might attain the object of his aspirations, regardless of the peace and concord of the body, or its good name. We appeal to Masons in all our bodies, at this season of annual elections, not to vote for a brother who solicits office. Keep him out of the place if you would keep peace in your Masonic home; for he who solicits Masonic office will in the end, if he attains his personal ambition, destroy all harmony in the body over which he presides.

Remember that it is far better to hurt the feelings of one aspirant for office than to hurt the body of which he is a member; to wound ambition rather than the peace and harmony which is the strength and support of the Masonic institution.

—Freemasons' Repository.

Masonic Calendar

Ancient Craft Masons—Commence their era with the creation of the world, calling it Anno Lucis (A. L.), “in the year of light.”

Royal Arch Masons—Date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A. Inv.), “in the year of discovery.”

Royal and Select Masters—Date from the year in which the Temple of Solomon was completed, Anno Depositionis (A. Dep.), “in the year of deposit.”

Order of High Priesthood—Date from the year of the blessing of Abraham by the High Priest Melchisedek, Anno Benefacio (A. B.), “in the year of blessing.”

Knights Templar—Commence their era with the organization of their Order, Anno Ordinis (A. O.), “in the year of the Order.”

Ancient Craft Masons—Add 4000 years to the common era. Thus: 1917 and 4000 equal 5917.

Royal Arch Masons—Add 530 years to the common era. Thus: 1917 and 530 equal 2447.

Royal and Select Masters—Add 1000 to the common era. Thus: 1917 and 1000 equal 2917.

Order of High Priesthood—To the common era add 1913. Thus: 1917 and 1913 equal 3830.

Knights Templar—From the Christian era take 1118. Thus: 1118 from 1917 equals 799.

—Missouri Freemason.



Titles of Grand Lodges

TITLES OF GRAND LODGES throughout the world vary considerably in form. Even in the United States they are not all alike, but in the six New England States they are substantially the same, the distinctive words "Free and Accepted" being used by each.

The significance of the words and the reason of their use may not be apparent to our readers. We are indebted to Mackey for the following information:

"The title of 'Free and Accepted Masons' was first used by Dr. Anderson in the second edition of the Book of Constitutions, published in 1738, the title of which is 'The History and Constitutions of the Most Ancient and Honorable Fraternity of Free and Accepted Masons.' The newer title continued to be used by the Grand Lodge of England, in which it was followed by those of Scotland and Ireland; and a majority of the Grand Lodges in this country have adopted the same style, and call themselves Grand Lodges of Free and Accepted Masons. The old lectures formerly used in England give the following account of the origin of the term: 'The Masons who were selected to build the Temple of Solomon were declared **free**, and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were carried into captivity with the ancient Jews. But the good-will of Cyrus gave them permission to erect a second Temple, having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.'"

The word "Accepted" he further explains, saying: "In Freemasonry it is synonymous with 'Initiated' or 'received into the society.' Thus, we

find in the Regulations of 1663, such expressions as these: 'No person who shall hereafter be accepted a Freemason, shall be admitted into a lodge or assembly until he has brought a certificate of the time and place of his **Acceptation** from the Lodge that **accepted** him, unto the Master of that limit or division where such Lodge is kept.' The word seems to have been first used in 1663, and in the Regulations of that year is constantly employed in the place of the olden term 'made', as equivalent to 'initiated.' This is especially evident in the 6th Regulation, which says, 'that no person shall be **accepted** unless he be twenty-one years old or more'; where **accepted** clearly means **initiated**. As the word was introduced in 1663, its use seems also to have soon ceased, for it is not found in any subsequent documents until 1738; neither in the Regulations of 1721, nor in the Charges approved in 1722; except once in the latter where 'laborers and **unaccepted** Masons' are spoken of as distinguished from an inferior to 'Freemasons.' In the Regulations of 1721, the words 'made,' 'entered,' or 'admitted,' are constantly employed in its stead. But in 1738, Anderson who, in publishing the second edition of the Book of Constitutions, made many verbal alterations which seem subsequently to have been disapproved of by the Grand Lodge, again introduced the word **accepted**. Thus, in the 5th of the Regulations of 1721, which in the edition of 1723 read as follows: 'But no man can be **made** or **admitted** a member of a particular Lodge,' etc., he changed the phraseology so as to read: 'No man can be **accepted** a member of a particular Lodge,' etc. And so attached does he appear to have become to this word, that he changed the very name of the Order, by altering the title of the work, which in the edition of 1723,

was 'The Constitutions of the Freemasons,' to that of 'The Constitutions of the Ancient and Honorable Society of Free and Accepted Masons.' Although many of the innovations of the edition of 1738 of the Book of Constitutions were subsequently repudiated by the Grand Lodge, and omitted in succeeding editions, the title of 'Free and Accepted Masons' was retained, and is now more generally used than the older and simpler

one of 'Freemasons,' to distinguish the society. The world **accepted**, however, as a synonym of **initiated**, has now become obsolete. The modern idea of an **accepted** Mason is that he is one distinguished from a purely operative or stone-mason, who has not been admitted to the freedom of the company; an idea evidently intended to be conveyed by the use of the word in the Charges of 1722, already quoted."

Moses Michael Hays

Grand Master of Masons in Massachusetts 1788-1792

From Lecture delivered by Benjamin A. Levy, S. D. of Shawmut Lodge, Boston

HIS home life was ideal, since we find recorded in the memoirs of Samuel Joseph May, an early Bostonian of note and a learned literary student, a splendid tribute which gives us a more intimate view of his home life. He says, "If the children of my day were taught among other foolish things to dread, if not despise Jews, a very different lesson was impressed upon my young heart. There was but one family of the despised children of the House of Israel resident in Boston, the family of Moses Michael Hays, a man much respected not only on account of his large wealth but for his many personal virtues and the high culture and great excellence of his wife, his son Judah, his daughters, especially Catherine and Slowey. His house far down Hanover Street, then one of the fashionable streets of the town, was the abode of hospitality and his family moved in what were the first circles of society. He and his truly good wife were hospitable, not only to the rich but also to the poor. Many indigent families were fed pretty regularly from his table. They would come especially after his frequent dinner parties and were sure to be made

welcome not to the crumbs alone but to the ampler portions of the food that might be left. Always on Saturday he expected a number of friends to dine with him. A full length table was always spread and loaded with luxuries of the season. He loved to see it surrounded by a few regular visitors and others especially invited. My father was a favorite guest and often took me with him, for he was sure I would meet refined company there. Both Uncle and Aunt Hays were fond of children and particularly of me, and I was permitted to stay with them several days and often weeks. I was a child of Christian parents and they took special pains that I should lose nothing of religious training so long as I was permitted to abide with them. Every night on going to bed I was required to repeat my Christian prayers and hymns to them and I witnessed their prayers, religious exercises and fastings, and was made to feel that they worshipped the Unseen, Almighty and Merciful One. Of course I grew up without any prejudice against Jews or any other religious prejudice because they did not believe as my father and mother."

The Sultan's Lesson

William Rounseville Alger

BROTHER ALGER was a distinguished clergyman of liberal faith and a zealous Mason. He delivered many able addresses at Masonic functions, one of which is recalled by the Editor before the members of Mount Lebanon Lodge, Boston, at a public installation of the officers January 8, 1866. The exercises were held in Thorndike Hall, Summer street. The Masonic apartments in the Winthrop House having been de-

stroyed by fire and the Masonic Temple at the corner of Tremont and Boylston streets, not then completed. In his address Brother Alger related the Traditions of the Iron Worker and King Solomon, a supposed incident of the building of the Temple which is partially illustrated on the cover of the "New England Craftsman." The beautiful engraving from which the picture is taken and its description is found on another page.

An aged Sultan placed before his throne one day

Three urns: one golden was, one amber, and one clay.
When with his royal seal the slaves had sealed each urn,
He ordered his three sons to take their choice in turn.

Upon the golden vase the word **Empire** was writ;
The haughty word resplendent groups of jewels stud.
The eldest grasped the golden urn, and opened it,—
But shrank in horror back to find it filled with blood!

The word **Glory** upon the amber vase shone bright;
The luring word fresh wreaths of laurels cluster o'er.
The second chose the amber urn,—pathetic sight!
'Twas filled with dust of men once famed, now known no more.

No word inscribed upon its front the clay vase bore,
And yet for this the younger prince his choice had saved.
He oped the urn of clay his father's feet before,—
And lo! 'twas empty, but God's name was there engraved.

The Sultan to the wondering throng of courtiers, turned,
And asked them which of all those vases weighed the most.
Far different thoughts within their various bosoms burned:—
Into a threefold party broke the courtier host.

The warriors said, "The golden vase, symbol of power."
The poets said, "The amber vase, emblem of fame."
The sages said, "The clay vase, God's name in its dower:
The globe is lighter than one letter of that name."

Then said the Sultan to his sons: "Remember well
The meaning of this scene, the lesson of this day;
When your lives' dust is balanced over heaven and hell,
Ah! think, will its renown the name of God outweigh?"

The Iron Worker and King Solomon

A Rabbinical Legend

AND it came to pass, when Solomon, the son of David, had finished the Temple of Jerusalem, that he prepared a feast for his chief craftsmen and artificers and spread the tables with the fatness of the land, and with the wine and oil thereof.

And the seat of the king was at the head of the table on a raised dais, and the two famous pillars of bronze with their beautiful capitals of lilies, pomegranates and delicate network, stood, one on his right hand and the other on his left, and the lintel thereof was as a canopy over the head of the king.

And Solomon had also prepared a seat of honor, and set it on his right hand, ready for that craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord.

And when all was ready, he called unto him his chief architects and master-overseers, and the head-artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone, yea all who had labored in building the Temple of the Most High, and he said unto them:

"Sit ye down at my table and partake of the feast which I have prepared. Stretch forth your hands, eat, drink, and be merry. The skilled artificer is worthy of honor. Is not the laborer worthy of his hire? Muzzle not the ox that treadeth out the corn upon the threshing-floor."

And when Solomon and his guests were seated, there came one who knocked loudly upon the door, and having entered forcibly advanced even to the festal board. And the king waxed wroth, and said, "What manner of man art thou? Why comest thou thus rudely and unseemly and unbidden to our feast, where none are invited save the chief workers of the Temple?"

And the man answered and said, "Please you, I came rudely, because the servants at the portal barred my entrance, and obliged me to force my way, but I came not unbidden. Was it not proclaimed that this day the chief workmen of the Temple dine with the king? Therefore am I come."

And when the man had thus spoken, the guests talked with each other, and he who carved the cherubim spake aloud and said, "This fellow is no sculptor. I know him not."

And he who inlaid the roof with pure gold said, "Neither is he of those who work in refined metals." And he who wrought in raising the walls said, "He belongs not with those who are cutters of stone."

And one who labored in shaping the timbers for the roof said, "We who are cunning in cedar wood, and know the mystery of joining strange timbers together, know him not. He is not of us."

Then said King Solomon, "How sayest thou now? Wherefore should I not have thee plucked by the beard, scourged with a scourge, and stoned with stones, even unto death?"

But the man was nowise daunted, and taking a cup of wine from the table, raised it high and spake aloud, saying, "O king! live for ever!" he then drank long until the cup was emptied.

He now turned to the guests who had rebuked him, and said unto the chief of the carvers in stone, "Who made the instruments with which you carve?"

And he answered, "The Blacksmith."

And to the chief of the workers in wood he said, "Who made the tools with which you felled the cedars of Lebanon, and shaped them into pillars and roof for the Temple?"

And he also answered, "The Blacksmith."

Then he spake unto the artificer in gold and ivory and precious stones, saying, "Who fashioned the instruments with which you make beautiful ornaments for my lord the king?"

And he too made answer the same, "The Blacksmith."

Then said the man to Solomon, "Behold, O king! I am he whom, when men deride, they call Blacksmith, but when they would honor me they call me Son of the Forge. These craftsmen say truly that I am not of them. I am their superior. Without my labor first, **their** labor could not be. The great Tubal Cain, whom all men

honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and smoke and sweat as I do, it was not deemed unmeet, should have even the Queen of Beauty to wife."

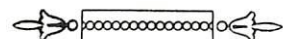
"Son of the Forge," said Solomon, "I too honor thee, thou worthy successor of the great master Tubal Cain. Take thou this seat at my right hand prepared for the **most** worthy. It is thy due."

Thus it came to pass at the feast of Solomon, king of Israel, and from that time forth the smiths were held in high esteem, and greatly increased and multiplied in all lands.

The Church and Freemasonry

IN the bi-centenary history of the Grand Lodge of England, by Wor. Brother Albert F. Calvert, which has been recently published, we find mention of the recognition of Freemasonry as follows: "The Church's recognition of Freemasonry was first chronicled in *Mist's Weekly Journal* of May 26, 1722, when it was noted that after the first stone of the foundation of the church of St Martin's in the Fields, underground, had been laid by the Bishop of Salisbury, the first stone of the Foundation at the same Corner above Ground, being 12 Foot above the other, was laid with a great deal of Ceremony by the Society of Free-Masons, who on that Occasion were very generous to the Workmen! In Anderson's account of the incident we learn that in the reign of George I, sundry of the fifty new churches erected in the 'Suburbs of London'

(suburbs here meaning all the parishes adjacent to but outside the city proper) were built in fine Stile upon the Parliamentary Fund, and he particularly instances the beautiful St. Mary le Strand. 'But St. Martin's in Campus,' he explains, 'was at the Charge of the Parishioners rebuilt strong and regular. And it being a Royal Parish Church, King George I sent his Lord Almoner and Surveyor-General, attended by Brother Gib (the Architect of that grand Pile) with many Freemasons, in a Solemn Procession from the Palace, to level the Foot-stone of the South East Corner by giving it 3 Great Knocks with a Mallet in the King's Name, and laying upon it a Purse of 100 Guineas; when the Trumpeters sounded, all join'd in joyful Acclamations, and the Craftsmen went to the Tavern, to drink to the King and the Craft.'"



The Preparation of Candidates

Rev. John George Gibson, in the Masonic Problem



REV. J. GEORGE GIBSON

NOTHING is so important in Freemasonry as Preparation. Without it is no effective admission to the joy of Freemasonry; and, unless preparation be of the heart, failure is assured. What is aimed at is not so much the orderly rite of Initiation as the orderly attitude of the candidate. Hence it is necessary to see that candidates are men who ought to be joined to us by this mystic tie, or those to whom we may reasonably look for contributions of labor in the Lodge of the Temple. There is a preparation that is formal; there is another which is not. This belongs to the province of The Great Architect of the Universe, Who guides the pilgrim and Who fashions the human heart. When Freemasons find that the Mystic Trinity is written in the heart of a candidate, and that the triangle is represented in his frank and hopeful desire, the preparation may be proceeded with.

We must remember that beneath the lodge is the terrestrial level based upon the Divine Will; above is the Infinite Heaven dotted with worlds and suns and messengers of mystery; around us are the emblems of Life. Three is the number:—of the points of entrance, of the founded basis, and of the pillared strength of society. In the triple tau, in the triple degree, in the triple ornaments, in the triple grace, in the triple furnishing, and in the triple lights, we have, in emblematic form, the force of the equilateral triangle which represents the Creative Life of the Universe. The first thought suggested by these is responsibility—to the King of the Flaming Star, to the King in the East, and to the Sacred Law.

Freemasonry does not coerce man into joining the body; nor does she tout with persuasive inducements. None is urged to become a Mason; and in a healthy lodge all are barred whose motives are other than those of obedience to the Master of all. Not only must the lodge be satisfied with the bona fides of a candidate, but he himself must realize his position. At the mercy of dangers unseen, in deep reverence, he must approach the Mystery and fight his way to the Light. He must know that rash haste spells danger and rash fear means destruction. He dares not plunge into an unknown, nor shun the task once he has put his hand to the plough, lest the price of cowardice prove too heavy. He is prepared to **fear**.

The next step is preparation to **trust**. He wishes not to know until he can lawfully do so. This is the second experience of the candidates, and as a Mason he never loses it. Prudence regarding the secrets of life he knows not; prepared by self-humiliation, he awaits trustingly the step,

the degree, the sign, the symbol. He who would know Spring and Summer must submit to Winter; they who rejoice at the coming of life must first pass through the shadow of death. Haste in Masonic progress means no progress at all. More modesty, more submission, more humility, more preparation, are needed, far more than the journey by "lightning express." What the age requires is more education of this kind, and an ambition to be chief of all by being servants of all. The candidate's admission is not a preliminary, it is the Fact of Masonry itself. An Entered Apprentice is made, not introduced. The exposure of ourselves to the strength of Freemasonry should mean that we are willing to be guided, and taught, and used for the glory of the Creator.

Next in order is the sign of **Obedience**. It is no mere form; it is a surrender. As humble suppliants we wait the word of command. The candidate is prepared for supplication, he gets ready to obey—not the personal presiding officer, not the individual who occupies the place of power and state in the lodge, but the Master of All, the Sacred Law, the Holy Power represented by the Tetragrammaton. Freemasonry is no absolute democracy, although its human constitution is elective and democratic; it is a Theocracy in which officers and non-officers are but officials of the Grand Ordainer. Even Grand Lodges cannot alter the level of Masonry, nor its body, nor its vaulted ceiling of the heavens of God. When a candidate prepares to do homage, it is not to the Worshipful Master, excepting as to the Master of one of the lodges of Masons who are all under the Divine Word and Name.

And then, when he is prepared to Fear, to Trust, and to Obey, he begins to Live, and to Work, and to Love. He has been taught the relation of wealth to opportunity. Not what he has, but what he is, may be said to constitute his preparation. Character creates power, not power character;

and the candidate soon discovers that Masonry has means he knows not of, and that she values character and wisdom above the price of rubies. Our riches are not in form, but in substance—not in forms, but in capacity. It is hard to realize for the first time that power is not always power, money is not at all times currency, and that character may for a time be impoverished of opportunity. These experiences prepare us for service and for discerning love. We will not in after years be so hard in our strictures upon the impecunious, nor so reluctant to coin maxims from the treasures of merciful brotherliness. Relief will no longer be a matter of formal duty, but the urgent product of our own understanding of our brother's position.

When a candidate comes to us with manifest credentials of natural selection, when he submits to these symbolic disciplines, when he realizes that preparation is the essential thing in Masonry, then he is ready for the test for the revelation, for the confidence of his brethren, and for tackling the problems which live before him.

Tradesmen when selecting apprentices are careful to crystallize before the would-be-candidate exactly what he will do in the future, and **must be prepared to do**. Aimless lives are lifeless failures. Better to exclude the candidate before the true light of the interior shall dazzle him than to allow him to sail in a bark which he cannot learn to navigate. Hence the anxiety of Freemasonry about preparation. Each deprivation involves a step towards knowing ourselves, and each surrender is necessary if we would have room for the blessings which fall to the lot of the free. We cannot explain more fully what these symbols are which I have indicated. Each Entered Apprentice will hear the explanation as a reward of fidelity and obedience. I can only urge the value of the essential preparation of the candidate, who as yet knows not how much he is being prepared.

Moses' Burning Bush

Which Burned, Yet Was Not Consumed

ONE of the most remarkable plants in the world is certainly the so-called Burning Bush.

Dictamnus fraxinella. This species is native to western Asia, though nowadays commonly to be found in gardens in temperate regions. A great many people who grow the plant are quite unaware of its strange habits. As a matter of fact the *Dictamnus* secretes a fragrant essential oil in great abundance. This is produced in especially large quantities by the flower stems, in warm weather volatilizing so that the air surrounding the plant is impregnated. Further, this vapor is highly inflammable and, if a naked flame is brought near to the plant, the fumes at once take fire with a most singular result. The whole plant is surrounded with crackling, shooting flames, reddish in color, and leaving a highly aromatic odor behind them. The Burning Bush is not injured in any way by the fire, for the flames do not actually come into contact with the plant itself.

Several conditions are needed if the experiment with the Burning Bush is to be a success. Thus it is essential that the air should be very dry and warm, also that there should be practically no wind. The best effects are secured only just after the opening of the flowers. It will be realized that these conditions cannot always be re-

lied upon. A plan has recently been devised by means of which the inflammable nature of the vapors given out by the *Dictamnus* may be shown with startling effect.

A strong plant of the Burning Bush is raised in a pot. At the time when the flowers are just reaching perfection the plant is placed in a glass jar or a shade. This is closely covered for some hours before the time of the experiment. On removing the cover a light is held over the plant, when there is at once a tremendous outburst of flame. So great is the rush of fire that it is wise to keep one's face away from the top of the jar; a nasty burn is not by any means out of the question. After an interval of an hour or so with the jar or case closed up the experiment may be repeated with similar results.

In connection with the *Dictamnus* it is rather remarkable that the species is common where the incident of Moses and the Burning Bush is said to have occurred.

—Scientific American.

It may be interesting to the brethren to know that a short row of these bushes are now growing on the grounds of the Iowa Masonic Library where they blossom each spring.

—Quarterly Bulletin Iowa Masonic Library

Start a Saloon

To the married man who cannot get along without his drinks, the following is suggested as a means of freedom from the bondage of the saloons:

Start a saloon in your own house. Be the only customer. You will have no license to pay. Go to your wife and give her two dollars to buy a gallon of whiskey, and remember there are 69 drinks in one gallon.

Buy your drinks from no one but

your wife, and by the time the first gallon is gone she will have \$8 to put in the bank and \$2 to start business again.

Should you live ten years and continue to buy booze from her, and then die, she will have money enough to bury you decently, educate your children, buy a house and lot, marry a decent man and quit thinking about you.—Atchison Globe.

The Dream Voice

TOM BLOODGOOD, ex-convict, bank sneak and confidence man, but of good address and manners, had only been released from the reformatory two months since, and with the experience of one who has served a term in a prison, found it difficult to obtain employment. Notwithstanding his resolution to live straight, he felt discouraged for he had tried at various places to find work, but the want of references had resulted in refusal after refusal until he was in a condition of want, without a penny in his pocket, no food and no place to sleep. There remained only one path—crime—whereby he could obtain the necessities that Society denied him. Not always had he been an outcast, but bad company had erased much of the good taught him by his mother, the daughter of a poor minister. While sitting on a park bench planning his course, debating whether it would be better to try again to reclaim himself or to go the easier way, that was to him so familiar. Looking about, he noticed that he was opposite the aristocratic Oakland place, a choice residence section of the great city, and at the same time he observed coming out of one of the mansions, a man and woman in evening dress and enter a car and being whisked away to some function, at which no doubt much money would be spent—an amount sufficient to maintain a family in ordinary circumstances for many months. Through the man's mind ran the thought, "Why must I starve when others have so much?" Unable to answer the enigma that has puzzled many others before him, he decided to enter the house and steal that which he would have gladly worked for had the opportunity been afforded. Believing himself safe to undertake the venture, he having noticed the maid leaving the house soon after the mistress, he entered by a

window and cautiously made his way to the dining room and several other rooms, on his way gathering silverware and such jewelry as had been left unguarded, and finally reached the second floor, where he noticed a dim light in a sleeping room. Noiselessly he opened the door and with silent step entered. A shaded lamp threw shadows across a child's crub, wherein lay a girl, perhaps four years old, her siken golden hair covered the pillow and one arm was raised above the head. The regular breathing assured the ex-convict that this was the first sound sleep of the infant, tired with play, and he paid but little attention and began opening drawers in his search. He had nearly finished when he was startled by the sound of the child's voice as if in a far-off room. The words were indistinct and with every sense alert, Tom Bloodgood heard the words, "Now I lay me down to sleep, I pray that God my soul will keep. If I should die before I wake, I pray that He my spirit will take. God bless mother, father and everyone; teach them to do right like mother says You, O God, will watch over them always."

The hardened criminal, who had long since forgotten the childish prayer, who reckoned society as his natural enemy, whose thoughts were those of a fatalist—this man for the first time in years awakened to the realization that religion is not an empty form, but a Truth that can be lived if we but have Faith. The trusting words of the dream of the baby made their impression on Bloodgood and in the corner of a strange room he knelt and poured out his soul to Him who loves all His children, however wayward they may be. The prayer of this outcast was mostly expressed in thought and aspiration. Doubtful of being heard, yet considering the supreme peace and confidence of the sleeping child, led him to believe that

some answer would in some way come to even him, he arose and as silently as he had come, was leaving the house. When passing through the hall he found a sheet of paper and in the dimly-lighted hall wrote these words, "The Baby Prayer, Oh God bless everyone; teach them to do right and, like mother says, You will watch over them. I, Tom Bloodgood, solemnly promise to lead a better life, to go straight, because the child in its dream said I should be cared for."

When the parents returned to their home they found the rooms in disorder, but nothing had been taken. The maid of course had heard no unusual noise. Perplexed, they won-

dered at the occurrence. The next morning the mother found the slip of paper in the hall, read the inscription and realized that through her baby she had caused the awakening of one whose conscience had been stilled by crime. Tears coursed down her cheeks because she recognized the writer as her brother, who had not been heard of for years and had been mourned as dead. All the search for the writer was unavailing and the only link of union is the paper with the promise of reformation and a w a k e n i n g through the Dream Voice of the child.

Jules J. Wehrli.

—Missouri Freemason.

The Weakness of Institutionalism

FREEMASONRY teaches the Science of Morality by suggestion instead of through dogmatic statement. Therein Freemasonry differs from all institutions which assume to enlighten the understanding and expand the consciousness of man.

In the Work of the degrees it presents illustrations of Truth and Error and then allows the initiate to choose, of his own free-will and accord; to make such deductions as both reason and conscience approve; to learn such lessons as the intelligence of the individual may permit; to apply what is learned in his own way to the building of his own individual character.

No other form of teaching thus recognizes the inherent right of the individual to accept, or to reject, what is presented for the attention of Reason and Will. No other system permits its students to develop, individually, the Two Pillars of Support for the Temple of Character. All other systems of teaching assume authority over the individual and attempt, by one form of force, or another, to compel acceptance of what is taught.

The Freemason who studies the Science of Freemasonry soon learns to recognize that the Masonic Method of Teaching is the only method through which the mind of man can be enlightened and the will of man be strengthened. All other systems tend to darken the understanding and weaken the power of the will.

Every intelligent Freemason understands why Freemasonry stands alone. Only the ignorant, the superstitious and the wilfully ambitious wish to see Freemasonry adopt the destructive methods of institutions and the institutionalists who support and control them. All institutions, whether in the realm of economics, politics or ethics tend towards the weakening of the understanding and the will of those who come under their domination.

The reason for this weakening influence of institutions is readily apprehended. When the mind accepts, on the basis of belief, what any institution teaches, without using the understanding to determine the rationality of what is taught; the mind loses its capacity and power to analyze and

the will loses its power to choose independently because the choice is made by the institutional teacher instead of by the student.

Whatever is accepted on the basis of dogmatic assertion, without reference to the reason for clarification and to the conscience for purification, may be true, or untrue, but it is not Knowledge. Only as the individual acquires Knowledge and Understanding will he become Wise. Masonry teaches that Wisdom is the Pearl of Great Price, not in these words but by suggestion. Solomon, the Wise, sits in the East of the Lodge and in the place of honor in the Mind of the Freemason.

In the degree of Grand Pontiff, 19°, we have represented for our consideration an example of the Weakness of Institutionalism. Here the discerning student of the Science of Morality may study the effect produced upon the minds of men by the destructive force of institutionalism.

Men who sit in fancied security while the forces of darkness are preparing for attack are unable to meet

the issue when the attack is made. Men who depend upon ritualism, forms and ceremonies to protect them in the hour of trial, always find such defense impotent when subjected to the test. Men who expect knowledge to sustain them, without that resolution which causes them to use knowledge are doomed to find themselves overcome. Ignorance and intolerance, injustice and superstition, ingratitude, indolence and intemperance, either all or any of them will control.

Freemasonry teaches the necessity of individual intelligence and tolerance. It teaches the essentials of justice and intelligent faith, based upon what the individual knows plus what he may learn by making the effort. It teaches the importance of gratitude towards the G.'A.'I.'T.'U. for the opportunities given to secure Light and the absolute necessity of making individual effort with the passions controlled by reason.

—Oriental Consistory.

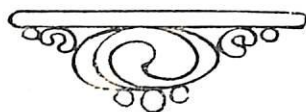
THANKS

Thank God for this bright frailty of Life,
The lyric briefness of its reckless Spring;
Thank God for all the swift adventuring,
The bold uncertainty, the rousing strife.

Thank God the world is set to such a tune,
That life is such a proud and crashing wave;
That none, but lifeless things, shall be Time's slave,
Like the long-dead but never tiring moon;

That godlike passion strangely leaps and runs;
That youth cannot grow old, nor beauty stale;
That even Death is fragile and must fail
Before the wind of joy that speeds the suns.

[From Louis Untermeyer's "Challenge."]



Our Age and Its Predecessors

Rev. Haig Adadourian

 SOME TIME ago I was in the office of the District Attorney in Boston. Soon after I got there an elderly lady came in and was engaged in a spirited conversation with the District Attorney's assistant. Bemoaning the present deplorable moral conditions in certain parts of the city, the lady was denouncing them in vehement terms. The assistant's reply was: "My good woman, such things as you complain of have always happened in the history of the world. These days are no worse than their predecessors." An involuntary listener to this interesting conversation, I could not help thinking of the words of an ancient sage who said, "Say not, 'How comes it that the former times were better than these now,' for thou dost not, from wisdom, ask after this." Nearly thirty centuries have rolled away since the utterance of those words, and yet men—and women—are repeating to-day those identical words, "The former days were better than these."

And evidently proofs are not lacking to support them in their lamentation claim. This is called the age of light, although three-fourths of the human race is in spiritual darkness; the age of education, and yet one person in every three throughout the world is illiterate; the age of reason, but a single war-spark has set nearly the whole world afire, killing and maiming millions of lives and destroying billions and trillions of dollars' worth of property, madly and wantonly; the age of wide-spread beneficence, and yet one-half of the human race is without medical help and rotting with disease, and, finally, our age is known as the age of wealth, but with war debts piling up sky-high, the world is on the verge of universal bankruptcy.

After such sweeping remarks touching the nations in general, men have also been speaking and writing in similarly strong terms of the individual leading nations of the world. In print or in speech, not uncommon or infrequent are the expressions, "Frivolous France," "Commercialized England," "Materialized America," "Brutalized Russia," "Demoralized Italy," "Sensualized Germany" and "Mammonized Japan." The prevalent notion that the world is going to the bow-wows and that the current saying that "The former times were better than these" are simply the natural and logical sequence of the above too-sweeping complaints. "We are living, we are dwelling in an awful time. We wish we had been born in those good old times gone by." Ah, these vain regrets! How they embitter life! How true it is that

"Man's the only animal that suffers from regrets—

Longs for rain when all is dry; hates it when it's wet;
Wants the summer when he's cold, the winter when he's hot;
Always wanting for the thing that he hasn't got."

Is there a sufficient reason for the lamentation complaints we hear of? For an illustration, were the people of the former days more religious and more zealous in their church-attendance than the people of the present age? Superficial observers would say "yes," but careful investigators are forced to answer "No." Aside from the facts that in the days of yore there were fewer churches in a given community than there are to-day and that not to go to church was to lose caste and respectability and an inexpensive means of intellectual and spi-

ritual occupation, the proportionate number of church-goers was not greater in those "good old" days than in these "days of wickedness." To-day fifty-seven million persons in the United States, of whom twelve millions are children, have been found out to be non-church-members. But even this apparently disheartening figures do not prove that people are more irreligious to-day than were our great-grandfathers and great-grandmothers. The expression, "The masses have deserted the churches" has so often been repeated that it has lost its force—if it ever was forceful. But in reality the "masses" that are supposed to have deserted the churches never darkened the doors of the churches. There is no "desertion," for the simple reason that there is no hostility to true religion worth speaking of, although there may be opposition or indifference to some ecclesiastical forms. In all ages, some people have not felt the need of church attendance to go to the house of the Lord and worship; God in the company of their fellows has not been a part of their existence. Nevertheless, they have been neither irreligious nor atheistic nor yet enemies of pure piety. Hence, regarding church-attendance, that means heart-religion and the sincere worship of the Deity, the former ages had nothing on—to use a slang phrase—the present age.

And again, were the former days better than our present age in regard to the prevalence of vice, iniquity, corruption, graft, injustice, oppression, extortion and their ilk? One is inclined to say "Yes." Yet that answer would be one-sided without taking the reverse side of the case into consideration. Many columns of our daily papers are blackened with the accounts of the deeds of darkness that are taking place in every part of the world, and certainly our opinions and judgment of the age we live in are colored by those darksome doings. But do we ever stop to think of the offsetting deeds of kindness, good-

ness, unselfishness and self-sacrifice, that thousands of people are doing every day in God's name and for man's sake—deeds that are rarely recorded or heralded? The monomania of money-mania, ruinous ambition, oppression and extortion, the unchecked exercise of brute force, injustice, war-madness, shamelessness and lechery—horrors namable and unmentionable have existed in the world in the past more extensively and more intensively than they do to-day. Conjugal infelicities are no worse in our day and generation than they obtained in the good, old days. Indeed, in some respects, there were not as many happy homes in those days as there are to-day. Despite the present deplorable happenings in the world, the spirit of God is more forcefully dominant in the hearts of men and women to-day, hence, peace, happiness and kindness that issue forth from such hearts easily offset unrest, sorrow and wickedness that reign in certain quarters.

Once more, when discouraged men sigh and say that the former days were better than these at least in making a comfortable living, a thoughtful person cannot conscientiously give his assent to that assertion. In making an easy or a comfortable or an adequate living the present age is no worse than its predecessors. Not in the least. It is true that to-day man has more sources of expense than people had a hundred years or even a quarter of a century ago, but it is equally true, that our times offer a man more opportunities to meet those expenses than were possible in the days gone by under similar conditions. Of course, these remarks are applicable to normal modern times and not to the abnormal war times. According to a recent vital statistics collected by a large insurance company, a group of a hundred healthy men at the age of 25 to-day, will be reduced by death to 64 forty years later. Of the survivors, one will be very rich,

four will be wealthy and five will be merely supporting themselves by work. The remaining 54 will be dependent for their living upon friends, relatives, municipality or state, or institutional charity. In short, only five out of the 64 survivors will be "well-fixed" in life. In making a livelihood, conditions were no better "in the golden days" of old than obtain to-day.

To sum up: Regarding man's piety, benevolence, happiness and comfortable likelihood, the days of yore were no better than the days in which we live. These are certainly days of world-wide stress, full of trouble and anguish and anxiety to countless millions. Many events are enveloped in a seemingly impenetrable darkness, and the remedies for the existing ills of mankind seem to be either unknown or inaccessible or impracticable or inadequate. And yet, as adherents to the tenets of Masonry, we firmly believe, that

"Behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

Despite the seeming sway of greed and passion, hate and selfishness, oppression and extortion, lust, loot and murder, despite all deeds of injustice and tyranny and blood thirstiness, God reigns! We need not have a fear: for He who saves by His strong hand shall bid storm-clouds and tempest

disappear. And 'though they rise and create dire disaster, let us trust God, for even Death has found Him Master. All things are shaped according to His will. We need not have a care. **God reigns!**

During the Civil War, a strange sight was seen in a Western city. The day was very dark and the rain had been descending in torrents. But, high up on the brow of the hill that overlooks the city, the American flag was seen waving, bathed in the only beam of sunshine that lighted the whole landscape. How the flag had come there was a mystery. It was found out, however, than an exploring party had gone up there for some measurements and chanced to set the flag there at the precise moment when that solitary rift in the clouds had permitted the sunlight to flash radiance upon it. At present, the firmament of the world at large has been covered with thick clouds. But, despite dark clouds and severe storms, there is a rift in the sky and God's golden sunbeam rests upon the banner of hope and peace and love.

"Mid dissonance and clamor
I hear it singing still—
The mist may cloud the meadow,
But sunlight crowns the hill!"

When mists and rain begin to fall,
The sun is bright behind it all,
The clouds will part, the skies grow blue,
And all the world look bright to you."



Masonic Relations with French Freemasons

FT the present time, while France and the United States are so closely allied in defense of human interests it seems unfortunate that the Masonic relations of the brethren of the two countries should not be of the most intimate character. We offer no criticism of those who honestly believe there is a substantial Masonic reason for refusing to acknowledge French Masonry, but as an expression of the opposite opinion we copy the following article from a recent issue of "The What Cheer Trestleboard" which relates the official action of the Grand Lodge of New York on this question:

"At the semi-annual communication of the Grand Lodge of Rhode Island in November, 1874, after an investigation of the complaint made by the Grand Lodge of Louisiana against the Grand Orient of France because of the latter's recognition of a so-called 'Supreme Council of Louisiana,' it was ordered—

"That this M. W. Grand Lodge do hereby declare that the Grand Orient of France, in derogation of the lawful authority of the M. W. Grand Lodge of Louisiana, by recognizing and fraternizing with the so-called 'Supreme Council of Louisiana,' has violated the well established law of the supremacy of Grand Lodges within their respective jurisdiction, and that we, in vindication of the rights of our sister Grand Lodge of Louisiana, forbid all Masonic intercourse between the members of the Masonic Fraternity of this jurisdiction and the initiates and members of the Grand Orient of France and its subordinates, and with the initiates and members of the so-called Supreme Council of Louisiana and its subordinates."

"Similar action in severing relationship with the Grand Orient was taken by the other English-speaking

Grand Lodges, some for the reasons stated by the Grand Lodge of Rhode Island and some because of the action of the French Masons in removing the Bible from the altar, and the abolition of the requirement that candidates shall express belief in Deity. In regard to this latter reason, it may be interesting to know that the claim is made on undoubted authority that this action was taken by the Grand Orient upon the suggestion and recommendation of the President of the Council of the Order (Grand Master) of the Grand Orient of France—Frederic Desmons, a Protestant minister who, in discussing the subject, said:

"Let us leave to churches and theologians the discussion of dogmas. Let us leave to accredited church authorities the formation of systems. Let Masonry continue to be what she ought to be, an institution open to progress of every sort, welcoming all moral ideas, all elevated ideas, all large and liberal aspirations. Let us never descend into the arena of theological discussions, which discussions have never, believe me, resulted in anything but troubles and persecutions. Let Masonry take care not to aim to be an organized church, a council, or a synod, for all church organizations, all councils and all synods have been violent and persecuting, because they have all taken dogma as their base, which base is in its nature essentially inquisitorial and intolerant. Let Masonry soar majestically above all questions of churches and sects; let her tower in her height and grandeur above all their discussions; let her be the shelter for all brave and noble spirits, for all conscientious and disinterested seekers after truth, and finally for all the victims of despotism and intolerance."

"The action of the Grand Orient, however, met with a storm of disap-

proval from many Grand Lodges and much intemperate talk has been indulged in by men of narrow vision and prejudiced mind, who have denounced all French Masonry, whether of the Grand Orient of France or of the Grand Lodge of France, as being atheistical, irregular and clandestine.

"Opposed to this view were many well known Masons who did not lose faith in French Masonry and who have believed that the action taken was not because of a disbelief in a Supreme Power, but because of conditions existing, not easily understood except by the French Mason.

"A well-known American Mason, writing in defence of this view, has said:

"Who do you think was the best judge of what French Masonry ought to do in 1877; Frederic Desmons, Frenchman, scholar, public man, devoted patriot, disinterested and self-sacrificing Mason, Protestant minister in a Roman Catholic community, or you, who know no more about France than about the back side of the moon, who don't know what it is to sacrifice anything for Masonry, who justify yourself to your own conscience for being a Mason by figuring up the material advantages which you get out of it?"

"There is at present good reason for the hope that out of the cordial feeling which is daily growing stronger between the peoples of France and America, we shall know each other better and the misunderstandings that have kept us apart will be understood and removed. Already there are signs of this 'devotedly to be hoped for' consummation.

"At a meeting of the Grand Lodge of New York, which was held on September 10th, called for the purpose of considering the report of the Committee on War Conditions, some of the things decided upon were:

"Authorizing the Grand Master to grant dispensations for lodges to confer the degrees without the custom-

ary delays as provided by the Constitution.

"Giving the Grand Master full discretion to establish military and naval lodges.

"Establishing a war and relief fund, with voluntary contributions from the lodges, to be expended in the Grand Master's discretion.

"Full liberty was given to all New York Masons in France to hold Masonic intercourse with French Masons and visit their lodges. The question of formal exchange of Representatives between the Grand Lodges of France and New York was referred to the Committee on Correspondence, to report next May.

"Action on this resolution was perhaps hastened because of an appeal which had come from the Grand Lodge of France and which was read by the Grand Secretary. Similar letters have no doubt been received by the Grand Secretaries of all the Grand Lodges of the United States. It is written upon the official letterhead of the Grand Lodge, which is as follows: 'A. L. G. D. G. A. D. L'U.' (To the Glory of the Grand Architect of the Universe.) 'Rite Ecossais Ancien Accepte. Grande Loge de France.' The Letter, which is dated at Paris, July 20, 1917, is as follows:

"Dear Sir and V. Worshipful Brother:

"The landing in our country of the vanguard of your army, which is crossing the ocean to unite with us in the great struggle for the freedom of the world, is an event of momentous import. It has aroused within us the thought that it is highly desirable that our ancient institution, which has always stood for liberty, should celebrate this manifestation of brotherhood by a drawing together of the bonds of fraternal esteem and affection which unite Freemasons all over the world.

"With this thought in our minds we are writing to extend to your Grand Lodge an invitation to enter into official relations with us, and to cement those relations by an exchange of Representatives.

"The Grand Lodge of France was constituted in 1804 by the Supreme Council 33d, for France and the French colonies to administer and control the lodges working the three degrees of craft Masonry. In 1904, as the result of friendly negotiations with the Supreme Council, our Grand Lodge became a sovereign and independent body.

"As an integral part of the A. & A. S. C., our Masonic principles are those common to the Rite in general as set forth in the declarations of the Convention of Lausanne of 1875. We have 136 lodges working under our jurisdiction, among them one, Anglo-Saxon 343, which works in English and the members of which are almost exclusively British and American.

"In the hope that you will agree with us that such a union as we propose will appear all the more in harmony with the ideals of our order, if realized in the hour when the brethren of our two countries are shedding their lifeblood in common for the triumph of justice and civilization,

"We are yours faithfully and fraternally—"

Masonic Emblems

Are the silent monitors ever teaching some beautiful moral lesson to him who studies them faithfully—lessons eminently calculated to improve the heart, enlarge the understanding, and to smooth the rough ways of life? In them there is ever, more or less distinctly present, some embodiment of excellence. In them the invisible blends itself with the visible, and is more eloquent than words. They speak a language, though silent, all powerful and persuasive to him who understands it, and can appreciate its beauty and force. To the intelligent Mason they have an extrinsic value above price. Intrinsically they are nothing. There is no intrinsic value in a military banner, but extrinsically it reminds us of duty, of heroic daring, in some instances of freedom, of right. Even the highest ensign that men ever met and embraced under, the Cross itself, had no meaning save an accidental, extrinsic one—an acquired divine-

"It was signed by the Grand Master, the Grand Secretary, the Grand Treasurer, and the Grand Orator.

"As soon as the action had been taken extending Masonic privileges to New York Masons in France, R. W. Marcos S. Laredo eloquently extended the thanks of the French-speaking lodges of this city, which, he said, had been longingly looking forward for years to this time when the members could mingle on Masonic terms with their brethren across the ocean.

"Other Grand Lodges will, without doubt, follow the lead taken by the Grand Lodge of New York. May we not hope that Rhode Island will be one of these. For although the interdict of more than forty years ago is still in force, the so-called 'Supreme Council of Louisiana' is dead and long since forgotten, so that to-day there is hardly an excuse for withholding our fraternal relationship from our brethren in France."

ness and worth, which, as Christians, as Masons, we venerate. So it is with the emblems of Masonry. The Level, for example, teaches the great fundamental truth that all men are brethren, of the same stock, of the same nature, and sharers of the same hopes. It Masonically teaches that the sunshine of success may be soon clouded by the darkness of misfortune, and in life's eventful rotation, in its chequered results, each moment may place us where fraternal sympathies are needed. It also teaches us to level our passions to the bounds of moderation, to level the exuberance of the pride of success, to level our hearts to the generous impulses of charity, and make it the practical maxim of our lives to aim at goodness, as the only sure distinction. So with our emblems. Let the young brother, then study them faithfully, and improve by the important lessons they teach.

—Scottish Rite Bulletin.

Moses Cawley Plummer



WELL-KNOWN and greatly respected Mason of Massachusetts, died Monday, October 8, after a brief illness. He was deputy grand master of the Grand Lodge of Massachusetts, a 33° Mason of the Scottish Rite and a past officer of many other Masonic bodies.

Above all the honors of Freemasonry which his merits had won was the place he filled in the hearts of his associates. His ready and willing service of his friends and of Freemasonry never failed. His generous heart and amiable personality leave an unfailing impression on the memory of all who knew him.

Brother Plummer was born in North Sanbornton, N. H., 67 years ago, and up to his retirement from business was well known in the woodenware trade of Boston.

He was past master of Columbian Lodge of Boston, past thrice potent master of Boston Lafayette Lodge of Perfection, 14th degree; a member of St. Paul's Royal Arch Chapter, Boston Council, R. & S. M., and St. Bernard Commandery, K. T. He was also master of ceremonies in the Massachusetts Council of Deliberation of the Scottish Rite.

He became a member of the 33d degree Sept. 15, 1896.

The funeral of Brother Plummer was conducted Thursday, October 11, at the Church of the Good Shepherd, by Rev. George J. Prescott, a member of his own lodge, and Rev. Francis L. Beal, D.D., who paid the following tribute to the memory of Brother Plummer:

"To the true lover of his fellow-men; to the heart attuned to the note of self-sacrificing service as sounded by the Great Master of the hearts of men, when He said—

"Greater love hath no man than this, that a man lay down his life for his friends'; to such, the world pays glad tribute of esteem and affection.

"Brethren, when you find a man whose life is an exponent of that spirit, grapple him to thy soul with hooks of steel.

"Our Brother had caught this high, resonant note, and having brought his soul into harmony with it, it became a dominant, an impelling force in his life.

"It was his joy, as many of you know, to spend and be spent, in the service of his brethren.

"Quietly, without ostentation, he gave his whole time to unselfish ministry.

"Our great Institution was very dear to his heart, because he saw in its sublime teachings great possibilities for the uplift of mankind: and in its organization great potential forces for disseminating light, and truth, and true benevolence.

"He was never happier than when serving on the Charities Committee, thinking and planning to help others.

"In his work and official duties studious, painstaking, reliable, and affable.

"His associates recognized these qualities and advanced him to high station in all our Rites and Bodies. And modestly and unassumingly, he wore his high honors.

"My Brethren—when to such an one comes the Great Call; I think it must with sweetly melodious insistence, open the portals to grander scenes and wider usefulness.

"And to us—if we look closely—we shall see them pass over the sunlit summit of life, stepping firm and erect into large achievement."

Masonic Publicity

 THE Grand Lodge of Connecticut, at its last annual meeting, ordered the following report of its Committee on Publicity to be read in all lodges.

The committee is of opinion that, within proper bounds, Masons may and should welcome publicity. A secret society is one which seeks to conceal its existence and its objects. Freemasonry is not such a society, and is secret only as to the obligations, means of recognition, ballots upon candidates, and forms and ceremonies observed in conferring the degrees.

With the exception of those particulars, Masonry has no reservation from the public. As to everything else,—its designs, its moral and religious tenets, and the doctrines taught by it, the time and place of its meetings, the names of the officers of a lodge and those belonging to it,—are all in no way secret and may be known by any one. The fact that a man has been made a Mason is not a secret to be concealed from the public, nor is it anything of which he need be ashamed.

The public notices of the time and place of holding Masonic lodges, the name of the degree to be worked, as seen in many of the papers published in the larger towns and cities under the heading "Fraternal News," is useful to members of the craft, and particularly those temporarily stopping in that locality, in affording them information as to the opening of the lodge and the nature of the work to be performed. The names of officers elected, their installation, and social occasions following lodge meetings, which are usually joint affairs gotten up by the lodge and local chapter of the Order of the Eastern Star, are all matters in no way secret, and public

knowledge regarding them can do no harm.

The disclosure of a ballot rejecting a candidate to any person other than such candidate, or a Mason, is made an offense by Masonic law, both written and unwritten. Your committee are of the opinion that the name of a candidate for any degree is, and should be, a part of the secret work, and the publication of the name of such a candidate and that he is to receive any of the degrees of Masonry, should not be permitted. No Mason should disclose to any person not a Mason the name of any candidate or the degree he is to take.

In connection with the general subject of this report, it may be appropriate to draw attention to the growing tendency to the indiscriminate use of the word "Masonic." A Masonic club is a proper, useful, and valuable association. It emphasizes the social side of fraternal life and fills a real need. But, in its conduct and in its activities, good judgment is necessary. A million men to his country have a vital interest in the word "Masonic." Any man or body of men who make use of it in connection with private or quasipublic activity, owes it to their brethren to see that it is put to a proper and dignified use. Cheap dances and boxing bouts advertised publicly as Masonic and under the auspices of Masonic clubs wound the sensibilities of most Masons. To some, the advertisement of a Masonic baseball league, pool match, or bowling contest is objectionable. Your committee do not find such advertisement within the purview of the Grand Lodge prohibition, but is of the opinion that in the use of the word "Masonic" consideration is due to the dignity associated with this word for centuries.

Note and News

William P. Wood, a prominent business man and Freemason, died at his home, Pittsfield, Mass., Saturday, October 1, at the age of 64 years. He was born in Gloucestershire, England, and came to this country at the age of eight years. He was educated in the public schools. At the age of 13 he began working day times with his father, who conducted a shoe business, attending an evening school at the time, securing a thorough knowledge of the branches that fitted him for a successful business career.

He continued with his father a number of years and then became manager of the Berkshire office of the Wheeler & Wilson Sewing Machine Company. He remained in this office for five years, having several men under him. He was then transferred to the office of the same firm at Waltham, where he had the general superintendency of all the company's work in the state west of Boston. He gave up the position in February, 1882.

Returning to Pittsfield, Mr. Wood, in company with his brother, Joseph, opened a store on West street, where for four years they dealt in music and musical instruments under the firm name of Wood Brothers. The business rapidly increasing, they removed to the Burbank monitor building. At first the main floor only was required, but as new stock was added more room was needed, eventually the firm occupied nearly the whole second story of a block of three stores. They had the largest and most complete stock of goods in their line at that time to be found between Albany and Boston. Later Mr. Wood retired from active connection with the firm and devoted his business abilities to newer ventures.

He had been active for some years in Republican circles, before entering the political lists as a candidate, but in 1892, two years after Pittsfield became a city, he became a candidate for alderman and was elected. He served on the fire department, the committee on claims, and the finance committee.

In November, 1896, he was elected county commissioner on the Republican ticket for a

term of three years and remained in that office for nine years, until 1905. In 1899 he was elected chairman of the board and served in that capacity during the remainder of his identification with the board. His record in both these offices was that of a man who aimed to serve the broad public interest always. He retired from the county commissioners at the end of nine years, refusing to accept another term.

In business Mr. Wood has taken an active part in several branches of industry. He was president of the Pittsfield Spark Coil Company, which has a plant on Fourth street, was a director of the Pittsfield National bank, and was formerly a director of the Wilcox & White Company of Meriden, Ct., and of the Boston Mutual Life Insurance Company of Boston.

Brother Wood was made a Mason in Crescent Lodge June 29, 1881, and was worshipful master of the lodge in 1886 and 1887. He was district deputy grand master in 1895. He was also a member of Berkshire chapter, Royal Arch Masons, and past district deputy grand high priest, a member of Berkshire council, Royal and Select Masters, a member of Berkshire commandery, Knights Templar, and a past eminent commander thereof, a member of Onota lodge of Perfection, Scottish Rite Masons and past thrice potent master thereof, a member of Pontoosuc council, Princes of Jerusalem, and senior warden of the new Pittsfield chapter Rose Croix. All of these Masonic bodies are in Pittsfield. He was also a member of the Massachusetts consistory 32d degree Masons, of Boston, and an honorary 33d degree member of the supreme council of the northern Masonic jurisdiction of the United States of America. He also held membership in the Royal Arcanum, the Park Club of Pittsfield and the South Congregational Church. At one time he was a member of the volunteer fire department and also belonged to the Colby Guards, holding the rank of third sergeant.

His funeral was held at his late residence. There was a large attendance of relatives,

former business associates, fellow fraternity members and other acquaintances. Rev. Payson E. Pierce, pastor of the South Congregational Church, officiated. The bearers were W. T. Petherbridge, John F. Noxon, Levi D. Case, William H. Barrows and Henry H. Rice, all of Pittsfield, and Edward M. Meekin of North Adams. Crescent Lodge of Masons had charge of the services at the grave in the Pittsfield cemetery, carrying out the regular Masonic committal service. The lodge met at the Masonic Temple at 2 o'clock and took a special car to the cemetery.

In his Masonic connections, Mr. Wood had received all that the order had to offer one in the way of degrees in the United States, from the Eastern Star up to the 33d degree. In addition to other Masonic affiliations already noted he was a charter member of Collina Chapter, Order of the Eastern Star, of which his wife, Mrs. Wood, was the first worthy matron. Mr. Wood was also a member of Melha Temple, Order of the Mystic Shrine, of Springfield.

Leo M. Cone, secretary of Crescent Lodge of Masons, of which Mr. Wood was a member, pays the deceased the following tribute:

"I have known William P. Wood ever since I was a boy and have always known him to be a true, honest friend, ever ready to reach out a helping hand to aid and serve others. Holding a secure place in the affections of his neighbors, business associates and employees, he was one of the few men who could be trusted at any and all times, and who would never let his feelings interfere with his honest judgment. His life was so lived that he showed to the world in deed the full stature of a man. A nobler, kindlier, better man than William P. Wood never lived.

"It would be difficult to state in a word or few words the key-note of his character. Whatever it was, there was evolved from it the grace, kindness and benevolence which distinguished him. He took pleasure in bestowing, and for his reward received the gratifying knowledge that some one had benefited. There was in him

"That best portion of a good man's life—His little, nameless, unremembered acts Of kindness and of love."

"Many can and do testify to the truth of the above statement as living examples of his generous helpfulness and friendly aid in times of need. His nature led him to love his fellow-men, and thus the social instincts were constant and insistent, he enjoyed the contact with widely different classes. This fondness for social and fraternal life led to his early devotion of Masonry. Our language may be meagre that shall endeavor to record his acts and character so that the coming generation shall understand and know him as we did; but we can say of him that in Crescent Lodge and in all the bodies of each of the Masonic rites, he was justly regarded at the time of his death as one of the foremost Masons in this city and county. His life and character have shed luster on our institution and have given it a position and standing such as comes from a valuable association.

"Tis said the dead govern the living not in a material sense, but by the memory and influence of the works wrought, by the service rendered by them for humanity. In Crescent Lodge and the Scottish rite Lodges which were established and built up in no small measure through his loyal and consistent service to their every interest, his memory will be tenderly cherished so long as those Masonic bodies shall exist.

"A splendid manhood resulting in accumulated honors such as few men attain, the respect, the esteem and beyond all, the sincere love of mankind; life's work greatly done; life's duties bravely discharged; peacefully, ideally, he has crossed the bar and passed out into the boundless realms of eternity."

The officers of Bethsaida R. A. Chapter, Everett, Mass., were installed September 25, by Rt. Ex. Charles E. Prior, district deputy grand high priest, assisted by Past High Priest Willis Foss. The officers are as follows:

Melville A. Arnold, high priest; Daniel H. Hussey, king; Elmer C. Page, scribe; George E. Hunt, treasurer; Edward B. Noyes, secretary; Nathan Nichols, chaplain; John R. Dexter, C. of H.; James F. Williams, P. S.; Ferdinand B. Smith, R. A. C.; George G. Baker, John R. Hoyle and Edward W. Goodale, masters of the veils; M.

Irving Allen, Jr., and George H. Greenleaf, stewards; Benjamin H. Snow, I. S.; James A. Goudey, T.; John A. Thomas, O.

The 500th Communication of Converse Lodge, Malden, Mass., October 2, was set apart by Worshipful Master Charles M. Proctor to do special honor to the surviving charter members, of whom there are 17. There were about 60 in the list at the founding of the lodge 30 years ago.

The lodge honor roll was read, showing that 22 of Converse's membership are in the United States service. District Deputy Grand Master Charles S. Norris presented, on behalf of the grand master, a Henry Price medal to Edward P. Pierce, who joined Monmouth Lodge in Maine a half century ago.

Charles R. Magee was spokesman for the 17 charter members and acknowledged the welcome accorded by the lodge. The others are Past Grand Master Dana J. Flanders, Past Masters George H. Bates, George E. Norris and Granville M. Thomas, Solon M. Allis, Marcus Beebe, John G. Chandler, Allan J. Chase, Eliphalet J. Foss, George W. Longley, Andrew C. McDonald, Hiram P. Whitehouse, Walter B. Whitney, Frank J. Bartlett, Elisha W. Cobb and Marcellus Coggan.

The master presented a silver-handled pocket knife to each of the charter members as a souvenir.

The annual assembly of Melrose Council R. and S. Masters, was held September 18th.

A jewel was presented to the retiring thrice illustrious master, Elmer C. Richardson, who assisted Past Thrice Illustrious Master Charles E. Prior in the installation ceremony.

The following will fill the stations the coming year: Alfred Rotheray, TIM; Arthur W. Taylor, DM; Albert F. Burgess, PCW; William Wooldridge (PTIM), T; Willis I. Foss (PTIM), R; James W. Murray, C; S. Hale Baker, M of C; Herbert C. Ballou, C of G; Joseph H. Crosby, C of C; A. George Robinson, S; Charles P. Scott, organist; Charles H. Badger, sentinel; E. Herbert Small, assistant sentinel.

The officers of Somerville R. A. Chapter were installed September 20th by the retiring high priest, Frank E. Porter, with the assistance of Past High Priest Edwin H. Pearson. The Chapter is highly prosperous with a membership of 620.

The following is the incoming organization: William J. McLoud, EHP; Alfreda R. Hersam, EK; Edward J. Fudge, ES; Miah G. Kenny, T; George E. Baxter (PHP) S; William H. Pettus, C; Percy H. Brigham, C of H; Fred C. Eaton, PS; Joseph O. Knox, RAC; Arthur V. Jones, M 3d V; David S. McLaughlin, M 2d V; J. Clifford Hardy, M 1st V; Frank W. Heater, SS; William H. Wallis, JS; J. Herbert Thompson, organist; Albertiss M. Caton, tyler.

Past High Priest George E. Baxter in behalf of the Chapter, presented a past high priest's apron to Ex. Comp. Frank E. Porter, saying in part: "This apron is not given as a reward for your zeal and fidelity great as they have been, because your reward has been with you all the time, but it is given you because your companions desire that you shall be properly clothed in the distinguishing regalia of your position as a mark of distinction."

Ex. Comp. Porter thanked Ex. Comp. Baxter for his kindly praise and thanked the Chapter for its gift in appropriate words.

Mrs. Elliott, wife of Grand Master David A. Elliott of Vermont, died September 17th, at his home at White River Junction.

Not only women and girls, but babies in arms, are becoming addicted to the cigarette habit in China. The vice is becoming so prevalent that a W. C. T. U. society has been organized in Chefoo to fight it. Candy peddlers wait outside the kindergartens with pretty little boxes of cigarettes to sell to the small boys and girls for a penny, and the W. C. T. U. president told recently of receiving visits from high class ladies whose babies in the nurse's arms cried and fretted until they were given a cigarette to quiet them.—From the Continent.

The Annual Conclave of DeMolay Commandery K. T., Boston, was held in Masonic Temple, September 26. The officers were installed by past commanders.

Edgar W. Evans had the general direction, and he officiated for the commander, Edward E. Jameson for the generalissimo, Grand Standard Bearer Roland O. Lamb for the captain general and Acting Grand Warder Isaac Chase for the prelate. The others who took part were Almon B. Cilley, Clarence E. Burleigh, Frank W. Mead, William M. Farrington, John W. Crooks and Hammond B. Hazelwood. A past commander's jewel was received by Clarence E. Burleigh, who occupied the chair the last term.

The following is the new organization: George T. Everett, E.C.; William R. Milton, G.; Fred M. Goodwin, C.G.; Edward J. Ripley, S.W.; Irving G. Findlay, J.W.; Arthur H. Merritt, P.; William P. Stone, T.; Charles R. Magee, R.; Walter E. Frost, Std.B.; Ernest D. Chase, Swd.B.; John C. Duder, B.B.; Ezra J. Brownell, N.C.B.; Albert A. Sutherland, S.F.B.; Charles J. Corwin, W.; Edward B. Kellogg, Mercellus Reeves, John H. Blodgett, Frank L. Newton, Frederick M. Sears and George W. Morse, surgeons; Clarence E. Burleigh (P. C.), M. of C.; Edward E. Reynolds, commissary; Leon L. Allen, adjutant; John P. Case, Thomas M. Saurman and Frank N. Horton, C.ofG.; Ralph M. Harris, Edward W. Hunter, Walter A. Lambert, Theo. R. Lockwood, Eben P. MacConnell, Arthur E. Ogdon, W. Nelson Wilkins and Jesse A. Ayles, G.

The Annual Assembly of Boston Council, Royal and Select Masters, was held in Masonic Temple, Sept. 27. The officers elected and appointed for the coming year are:

Walter E. Piper, T.I.M.; James Keltie, D.M.; Robert G. Wilson, P.C.ofW.; Joseph W. Work, T.; William B. Rand, R.; Rev. Dr. Frederick W. Hamilton, C.; William T. H. Salter, A.C.; Edmund H. Lansing (P.T.I.M.), M.ofC.; Charles W. Pike, C.ofG.; Frank S. Locks, S.; Edward A. Jordan, M.ofW.; William H. Gerrish, organist; Edward E. Reynolds (P.T.I.M.), commissary; Walter L. Tougas, director of entertainment; Thomas H. Bond, sentinel; Dudley G. Kimball, assistant sentinel; Frank E. Bacon, John Currie, George L. H. Stevenson, Walter W. Wheeler, Edwin J. Owen, Charles W. Stiles, Walter B. Ellis and Charles B. Wood, assistant stewards.

The installation was conducted by Deputy Grand Master Wallace C. Keith of Brockton. He was assisted by Past Thrice Illustrious Master Edward E. Reynolds as master of ceremonies.

The retiring Thrice Illustrious Master, Almon B. Cilley, was presented a past master's jewel. Under his administration the council has achieved phenomenal success. It now has a membership of 1717, 208 of these were added during his term of office.

The deputy grand master and his assistant were presented pearl handled pocket knives as souvenirs of the evening.

After serving two years as high priest of Adoniram Royal Arch Chapter at New Bedford, Mass., Ernest J. Haydon was doubly honored at the annual convocation, Wednesday, October 3d, by being installing officer at the installation and by being the recipient of a beautiful past high priest's apron, inscribed in gold, as the gift of those companions exalted by him during his term of office. The occasion was a notable one, and the manner in which Excellent Haydon conducted the installation ceremony was very favorably commented upon by the entire company. In presenting him the apron, Henry West said that Excellent Haydon had not only been instrumental in making the chapter centennial a great success, but that he had officiated at the only chapter funeral ever held in this city.

Excellent Haydon was assisted by Excellent John O. Rowan as deputy grand captain of the host. Excellent Haydon made an appreciative address in which he spoke of the pleasures it had been to him to serve the chapter. He was elected trustee of the permanent fund. The officers installed were:

Edward C. Mosher, high priest; Horace L. Humphrey, king; William D. Garthley, scribe; Henry W. Mason, chaplain; Zath. C. Dunham, treasurer; Damon W. Rice, secretary; James G. Owers, captain of the host; John A. Lee, principal sojourner; Paul G. Covill, royal arch captain; Walter Hutchins, Walter C. Wilbur and Alfred Bradley, masters of the veils; Ellsworth Burgess and George R. Holt, stewards; Thomas W. Ramsden, organist; James Slater, tyler.

St. Andrews R. A. Chapter, the oldest Chapter in the United States, having been established in 1769, held its annual convocation and installation of officers Wednesday, October 3. High Priest Charles A. Watts inaugurated a new feature by presenting a bronze medal with clasp bearing the date 1916-1917 to the candidates received during his term. There are 48, all being present but five who were absent in the war service.

A service flag representing five who left for the front was the gift of Past High Priest Leonard W. Ross, and the remark was made that another star could be added, as the sixth man had gone. There is also an honor roll that will indicate the member's birth, his Masonic, business and military record. This, when complete, it was stated, will be framed and placed in the Chapter room.

Most Excellent Warren B. Ellis presided at the installation and was assisted by Right Excellent Augustus Ridgeway. To each was presented an engraved paver cutter. A past high priest's jewel was the gift of the Chapter to the high priest.

The officers are: Charles A. Watts, E.H.P.; Charles E. Lawrence, E.K.; Charles W. Kidder, E.S.; Edward O. Hatch (P.H.P.), T.; Warren B. Ellis (P.G.H.P.), S.; Rev. Dr. Frederick W. Hamilton, C.; Walter B. Tripp (P.H.P.), A.C.; D. Henry Childs, C.ofH.; Frederick H. Briggs, P.S.; Howard M. Fletcher, R.A.C.; Charles L. Hille, M.3dV.; Guy C. Willis, M.2dV.; Charles E. Bartlett, S.S.; William C. Hebb, J.S.; Eben Riggs and William M. Call, A.S.; Alvah G. Sleeper, organist; McGregor Cumming, commissary; C. E. Lawrence, musical director; Charles B. Wood, tyler. Josiah T. Dyer is the new trustee for three years.

Grand Lecturer Lorenzo L. Green installed the officers of Mt. Vernon R. A. Chapter, Roxbury, Mass., September 20. The retiring high priest, George A. Clough, was presented a past high priest's jewel. The new line of officers is as follows: David E. Sprague, E.H.P.; J. Everett Hicks, E.K.; Alvah G. Sleeper, E.S.; Gustavus F. Alden, T.; Edwin S. Davis (P.H.P.), S.; Augustus P. Calder

(P.H.P.), C.; Leo W. Twombly, C. of H.; Charles L. Baldner, P.S.; Charles A. McDermid, R.A.C.; Fred L. Blackmer, M.3dV.; Ernest G. Hodgkins, M.2dV.; Frank S. Somerby, M.1stV.; Henry E. Hoffman, S.S.; Walter W. Lang, J.S.; Robert F. Reissman, organist; Charles A. Straw, tyler.

The annual assembly and installation of Cambridge Council, R. and S. Masters, Cambridge, Mass., took place Wednesday, October 3. Past Thrice Illustrated Master Alvah F. Dole was the installing officer, assisted by Illustrious Companion Arthur H. B. Stephens.

The organization for the following year is as follows: Th. Ill. Master, Guy H. Nason; Deputy Master, William R. Milton; treasurer, Fred L. Beunke; recorder, Irving C. Langley; chaplain, Rev. Francis L. Beal, D. D. (Fifth term); Master of C. Ill., Gustav E. Carstein; Prin. Con. of Wk., Marcus Reeves; Capt. of Guard, William H. Chafe; Con. of Coun., George Dale; steward, Harry Hollis; sentinel, Fred L. Churchill; organist, Claude E. Saunier.

Among the Masonic bodies of Massachusetts, Signet R. A. Chapter of Charlestown deserves mention for the Chapter has 25 members, and two who are receiving the degrees, who are in the war service of the country.

DeMolay Commandery, K. T., Boston, Clarence E. Burleigh, Commander, held its Fall outing at Belmont Springs Country Club, September 14. The journey was made in autos. In the sports program four of the six events were for women. There was dancing. The favors were toy balloons.

At the regular Communication of Shawmut Lodge on September 27th, Wor. Master Alexander M. Berger presented his annual address and report. It was a very interesting and ably prepared document. Referring to his appeal to the members of the lodge for contributions to a Special Relief Fund,



JOSEPH SCHMIDT

to be used as necessity may require, especially for the relief of those Brothers who are serving our country in this terrible world war and in looking after the welfare of their dependents, he reported that the Brethren responded nobly and that thus far the amount contributed had passed the \$2000 mark. This action of the Brethren of Shawmut Lodge is certainly worthy of emulation. The lodge has earned and enjoys an excellent reputation among the members of the Fraternity.

The election and installation of officers took place this evening. Wor. Arthur A. Sondheim was the installing officer, assisted by Wor. Alexander M. Berger as Marshal. The following are the officers for the ensuing term: Joseph Schmidt, W.M.; Louis Papp, Sr.W.; Benjamin A. Levy, Jr.W.; Wor. Paul G. Coblenzer, Tr.; Wor. Albert H. Lamson, Secy.; Rev. Edward Abbot Chase, chaplain; Rt. Wor. Samuel Hauser and Rt. Wor. Ermund S. Young, associate chaplains; Alex. M. Golden, marshal; Benjamin F. Levy, Sr.D.; David Stern, Jr.D.; Philip J. Aronson, Sr.S.; Harry Smith, Jr.S.; Edward Levine, I.S.; Ed. F. Jacobs, T.; R. F. Reisman, organist. Rt. Wor. Edward N. West was elected trustee of Perm. Fund for three years.

Wor. Joseph Schmidt, the newly installed Master, has taken a great interest in all that pertains to Masonry. He began to read and study Masonic history and Masonic literature almost immediately after becoming a M. M. He is justly popular, beloved and esteemed, not only by the members of his

lodge, but by all who are personally acquainted with him. We bespeak for him a successful and prosperous administration.

Up to the present time the following members of this lodge have entered and are now in the service of the United States:

Abraham S. Cohen, Abraham Daniels, Samuel Epstein, Alexander L. Golden, Dr. Nathaniel M. Cohen, Judge A. K. Cohen, Myer Golden, Nathan H. Levy, Samuel Markell, Abraham E. Pinanski, Seymour L. Tannenholz, Dr. Chas. F. Wilinsky.

Matters of great importance were disposed of at the business meeting held by Omar Grotto, Mystic Order Veiled Prophets of the Enchanted Realm, on Friday, Sept. 14. The most noteworthy event was the raising of the initiation fee from \$15.00 to \$25.00 to take effect February 1, 1918. The life membership fee was also advanced from \$25.00 to \$35.00 to take effect on the same date. Three trustees were elected to serve until the annual meeting in January when one will be elected for three years, one for two years and one for one year. Numerous other changes were made in the By-laws.

Monarch Edwin H. Dyer is laying plans for a big Ceremonial in November and everything points to an achieved membership of 1000 or more when he goes out of office next year.

Omar Grotto publishes each month a four-page paper called the "Grotto News," all the contents being written by Monarch Dyer. This he has done through the whole term of his office and it is just the thing to keep the members informed of what is going on and to keep the interest and enthusiasm at the highest pitch.

The new Masonic Temple at Norwood, Mass., was dedicated Sept. 27 by Leon M. Abbott, grand master of Masons in Massachusetts, assisted by officers of the Grand Lodge. Only members of Orient Lodge, by whom the Temple was built, and guests were present. A banquet was served.

The Grand Lodge officers were welcomed by W.M. Martin J. Blasenak. Addresses were made by Grand Master Abbott and Right Worshipful James A. Hartshorn of Norwood.

The new Temple is on Day St., in the center of the town. It is of brick, Indiana limestone and granite, and is Greek Ionic in design.

The officers of Wyoming Lodge, Melrose, Mass., were installed Sept. 26, by Rt. Wor. Benjamin J. Hinds, assisted by Past Master Edgar O. Dewey of Good Samaritan Lodge as marshal. The new officers are:

Sanford Crandon, Jr., W.M.; George E. Damon, S.W.; Clarence T. Fernald, J. W.; George M. Gray, T.; Willis O. Chapman, S.; Rev. Thomas Sims, C.; Horace E. Child, (P.M.), M.; Harry F. Sears, S.D.; Harry E. Dearborn, J.D.; Herbert T. Gerrish, S.S.; Robert W. Terhune, J.S.; Armour W. Clark, I.S.; Merton D. Williams, organist; Edwin C. Gould, tyler.

An interesting incident of the evening was the unveiling of a group picture of 470 members.

Jubilee Council, Princes of Jerusalem, Salem, Mass., held its first meeting for work Thursday, Oct. 4, 1917, in the new Masonic Temple. The 16° grade was conferred with full form and ceremonies on a class of 47

candidates, the largest ever known in the Masonic history of Salem. Jubilee Council was organized June 11 under dispensation granted by the Supreme Council of the 33° N. M. J. U. S. A.

The name was suggested from the fact that this is the 50th anniversary of Jubilee Celebration of the consolidation of the Scottish Rite for the northern jurisdiction in 1867. For several years the subject of a Council of Princes has been considered in Salem but not until the advent of the new beautiful Masonic Temple had it been deemed wise to launch the enterprise. The highest grade attainable was the 14° conferred in Sutton Lodge of Perfection which was organized over fifty years ago by Genl. William Sutton and others.

The other officers are Albert F. Smith, 33°, High Priest; Herbert S. Gilman, 32°, S.W.; Charles Goodrow, 32°, J.W.; Ernest P. Lane, 32°, treasurer; J. Clifford Entrouth, 18°, secretary; George W. Blinn, 32°, M.ofC.; Frederick H. Bliss, 32°, hospitaller; Geo. S. Simonds, 32°, C.ofG.; A. Simpson Lyle, 32°, M.ofE.; Frank W. Ross, 16°, organist; John W. Johnson, 16°, tyler.

The first four officers are Past T. P. Masters of Sutton Lodge of Perfection.

If you have a bit of news,
Send it in;
Or a joke that will amuse,
Send it in;
A story that is true,
An incident that's new,
We want to hear from you—
Send it in.

Never mind about your style,
Send it in;
I'm sure it's worth the while,
Send it in;
Of some application won,
Or some good your Lodge has done,
Send it in.
If some good plan you can teach,
Send it in;
Or some lapsing member reach,
Send it in.
—We want it.

GIFTS

"Oh, World-God, give me wealth!" the Egyptian cried:
His prayer was granted. High as heaven, behold!
Palace and pyramid! the enriching tide
Of lavish Nile washed all his land with gold.
Armies of slaves toiled ant-wise at his feet;
World-circling traffic flowed through mart and street.
His priests were Gods; his kings embalmed, enshrined
Defied decay in crypts and caverns deep.
Seek Pharaoh's race to-day and ye shall find
Dust and the moth, silence and dreamless sleep.

"Oh, World-God, give me beauty!" cried the Greek.
His prayer was granted. All the earth became
Plastic and vocal to his sense; each peak,
Each grove, each stream, quick with Promethean flame
Peopled the world with imaged grace and light.
The lyre was his, and his the breathing might
Of the immortal marble; his the play
Of diamond-pointed thought and golden tongue.
Seek the grand sunshine race! ye find to-day
A broken column and a lute unstrung.

"Oh, World-God give me Power!" the Roman cried.
His prayer was granted. The vast world was chained
A captive to the chariot of his pride.
The blood of myriad provinces was drained
To feed that fierce, insatiable red heart.
Invulnerably bulwarked every part
With serried legion and with close-meshed Code.
Within, the burrowing worm had gnawed its home;
A roofless ruin stands where once abode
The imperial race of everlasting Rome.

"Oh, God-head, give me Truth!" the Hebrew cried.
His prayer was granted. He became the slave
Of one idea, a pilgrim far and wide,
Cursed, hated, spurned and scourged, with none to save.
The Pharaohs knew him, and when Greece was young,
Age on his wisdom's crown its snow had flung:
Beauty his women have, he wealth and power.
Seek him to-day! he thrives in every land:
Nowhere hath come his race's dying hour:
Truth's lamp undying burns in his right hand.

—Emma Lazarus.

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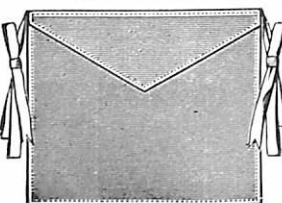
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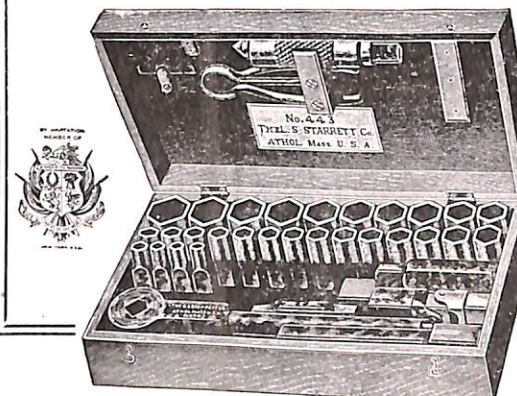
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